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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LII. CHICAGO, OCTOBER 15, 1903. NUMBER

Deep hearts, sage minds, take life as God has made it; it is a long trial, an incomprehensible preparation for an unknown destiny. This destiny, the true one, begins for man with the first step inside the tomb. In the meanwhile, love and suffer, hope and contemplate. Woe, alas! to him who shall have loved only bodies, form, appearances! Death will deprive him of all. Try to love souls; you will find them again.

—*Victor Hugo.*

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Volume LII. THURSDAY, OCTOBER 15, 1903. Number 7

A contractor whose building material, tools and other property on a fashionable boulevard in the city of Chicago are constantly subjected to the depredations of the "nice boys" on the street, recently said, "The boys on the boulevards are very much more of a pest than the boys over on Halsted street, where the poor and the rough people are supposed to live, because the boys on Halsted street have a wholesome fear of the police who will do their duty. But the policemen on the boulevard dare not do anything because they know that if they run in one of these boys they will get fired. See?" Chicago is just now puzzled over the question of "graft." It is hard to find out who are guilty of giving or receiving the vague and wicked thing that goes under this mystical term. Does the remark of this contractor throw any light on the general subject of "graft?"

Professor Small, head of the Department of Sociology in the University of Chicago, has recently returned from Germany with the startling announcement that we had better get ready for war, for Germany is going to fight for the commercial supremacy, which he thinks is menaced by the United States. Professor Small is a Baptist minister; he is ostensibly a peace man; he presumably bases his science of society on New Testament principles; at least expects society sooner or later to attain to the ideals of Jesus. So he recommends all the peace societies to work for the increase of the American navy in order that we may have peace with Germany. Has sociology got no further than this? This kind of sociology seems to us allied to the political economy that justifies the Bradley-Martin wedding extravagances on the score that it sets money into circulation and gives the poor man something to do.

In the geographies of our childhood the zebra was represented as an untamable animal, but the *Literary Digest* translates from a French scientific paper accounts not only of the successful domestication of the zebra but of the successful crossing with the horse and the ass, producing a zebroid stock which promises to have great industrial values. Let us keep on. Ultimately the most streaked and striped specimens of man and beast will be domesticated; will learn to drive in harness, and will find thereby their freedom enlarged and not curtailed; their sphere of enjoyment as well as of usefulness widened and deepened. It is better for the zebra to make common cause with his brother man; even though he has to work in the collar the returns are great. Better a barn, regular rations and protection from wild beasts than the never ceasing anxiety for food and the unsleeping vigilance in the presence of the stealthy foe in the wilds of Africa. Civilization is good for all of us. Let it be persistently sought.

The *Chicago Evening Post* in an editorial takes a serious view of the violent rowdyism that annually disgraces the opening exercises of our colleges and academies, rowdyism which is manifest among girl students as well as boy students. This paper editorially asks, "What is the essential difference between the hoodlums and Hooligans of the street and the hoodlums and Hooligans of the class room and campus?" The Topeka girls who in a college chapel overturned chairs, tore clothes and hats, and smashed furniture, and the Ann Arbor boys who mobbed the officers that tried to prevent them from building a fire on an asphalt pavement, were hoodlums, no matter to what fraternity or sorority they may have belonged. The facts are not in the slightest changed when these manifestations are called "class rushes" or "cane rushes." If the religious press and pulpit of the country used as plain words and took as high ground in regard to these matters as this Chicago daily does, things might be changed.

Rev. Dr. Eaton, pastor of the Euclid Avenue Baptist Church of Cleveland, Ohio, has given out the report of a recent conversation with John D. Rockefeller, in which the Deacon of the Standard Oil Company expressed a desire to go on the platform and tell the people what religion had done for him. The Deacon shudders to think of what he might have been if he had remained in Richford, the town in which he was born, where there are so many men "who hunt a little, fish a little, drink whisky a little, and attain only a little success in life, and all for the lack of a little religion." And how many are thinking that a little more religion might have interfered with many "successes" in life. We are inclined to take Deacon Rockefeller seriously. We think it is altogether likely that he felt what he said and said what he felt. The psychological mystery remains. How easy it is for some men to draw the differentiating line between the prayer meeting and the exchange! Alas for the comfort found in the church that carries no pang of discomfort into the bloody game of grab, of which the Standard Oil Company is supposed to be the most conspicuous illustration ever attained by man!

The following is an extract from a lecture on Mu-

sic recently delivered before the Milwaukee Literary Club by Prof. A. A. Robertson. It is a searching statement of a truth which is too little apprehended. The Professor, deploring the demoralizing influences of much that passes under the head of "Gospel Hymns," said:

All honor to those religious bodies that persistently have refused to lower the standard of music in their services, but have held it high above all else, and shame upon those which have lessened the power of religious life by introducing into their worship the flippant, silly, characterless melodies that appeal only to the lower and shallower side of man's nature, and, in their tendency, make our children irreverent, disrespectful, shallow and superficial, having no purpose higher than to have a good time!

A London journalist has been giving some hotel keeper a list of twenty bed-room books, each within the material limits of a book that can easily be held in the hand. He ventures the following:

1. FitzGerald's "Omar Khayyam."
2. Lamb's "Essays of Elia."
3. Dickens' "Pickwick Papers."
4. Gaskell's "Charlotte Bronté."
5. Quiller-Couch's "Oxford Book of Verse."
6. Borrow's "Lavengro."
7. Jane Austen's "Pride and Prejudice."
8. Swift's "Letters to Stella."
9. Boccaccio's "Decameron."
10. Hamerton's "Intellectual Life."
11. Macaulay's "Essays."
12. Carlyle's "Past and Present."
13. Goldsmith's "Vicar of Wakefield."
14. Washington Irving's "Sketch Book."
15. Holmes' "Autocrat of the Breakfast Table."
16. Goethe's "Conversations With Eckermann."
17. Rousseau's "Confessions."
18. Cervantes' "Don Quixote."
19. Pope's "Iliad."
20. Butcher and Lang's "Odyssey."

I do not in the least believe this to be an ideal list for a hotel bedroom. I only say that it is the collection that would give me the greatest pleasure did I find myself bedridden for a fortnight in its company.

It is announced that in spite of numerous scholarships offered by the University of Chicago for excellence in public speaking, besides various prizes within reach of the ambitious in these directions, only half a dozen applicants presented themselves at the call issued by Prof. S. H. Clark, the head of the Oratorical Department, who is himself an attraction and an inspiration. The same day, according to a local paper, over twenty presented themselves as eager applicants for honors in foot ball. The same paper is our authority for saying that, in view of the situation, the authorities are seriously considering the propriety of making debating compulsory for all undergraduate students. While this distressing fact was making itself manifest among the male students, President Harper was called upon to tell the segregated sisters some uncomfortable truths. He reported a large number of failures among the freshmen girls last year, which he did not hesitate to attribute to the distractions of the "rush" in the interest of the various sororities and the social functions that were engaging the minds of the girls who ought to have been attending to their books and seeking the rest and composure that are indispensable to high intellectual work. These are only a few more straws that indicate the current which is carrying so many university students of both sexes away from the goal which alone justifies the cost in time, money, and strength involved in a college course. If it is fun or society or even physical development that is sought after by young men and young women, there would seem to be cheaper and better ways of attaining it than by going to college.

The last two issues of the *Christian Register,* of Boston, are filled with the good things that were said and with rejoicings over what occurred at the twentieth biennial session of the National Unitarian Conference. That there were good things said no one who has caught a glimpse of the program or who knows the character of the people there assembled can doubt. It is also safe to assume that the Unitarian cheer did not desert them, nor the unfailing optimism of that good fellowship, which is always sure that the last conference is the "best yet," and that they are at the center of things, or at least that all things are coming their way. They were too happy in each other and in this happy world to mar the occasion with a discordant note, at least there were no discordant notes sufficiently loud to be heard at this distance. There was no chill thrown over the meeting, even by any direct assault upon the pocket books of those assembled, although there were eloquent appeals made by earnest representatives of the colored race for funds to further the educational work among their people in the south. Vigorous resolutions were passed calling for further funds to build the "Edward Everett Hale Hall" in connection with the Hackley School in New York and to complete the sixty-thousand-dollar "Frederick Hedge Fund" for the Meadville Theological School, twenty thousand dollars of which is already in, and the representatives of the American Unitarian Association showed how much more and better work could be done if there were more money. The question of ministerial education and supply seemed to be the most vexing one. The revelations frankly made by the *Christian Register* of the financial perplexities that wait upon the religious weekly journal in these days, were instructive and probably startling to the average layman who thinks that nothing but that which pays its way is worth doing, and who little appreciates the subtle changes that have been brought about by the blanket sheet daily and the cheap and attractive monthly in the publishing world. We will make room in UNITY for as many as possible of the good things said at this conference, and perhaps at some other time the thoughts suggested by the interesting and inspiring reading of the reports in the *Register* may find editorial expression in these columns. Meanwhile may those who rejoiced in the fellowship at Atlantic City prove worthy their privileges and demonstrate the inspiring quality of the same.

Louise M. Greele.

"Aunt Louisa," as everybody called her, was one of the maiden-mothers who was permitted to be the special providence, the benignant presence, the cheerful shelter of three generations of the Greeley family. She represented the best of Bos-

ton blood. Her father was Deacon Greeley, of blessed traditions in the Arlington Street Church, a co-worker and supporter of Dr. Gannett, the colleague and successor of Channing. Away back in 1856, as a young woman, she came West to make her home with her brother, Samuel S. Greeley, and through all these years she has been the abiding element in his home, a tangible factor in the hospitality of Chicago, a serene influence in the lives of an ever-widening circle of young people who in her love and care never grew old, for she herself never lost the childlike heart. This maiden-mother could and did croon and cuddle both the babe and its young mother. She could soothe the crying child and the heart of the anxious parent by the one touch and the one word.

In a recent editorial we had occasion to speak of this Greeley family in connection with the work of Miss Ruth Greeley in the Children's Aid Society of Chicago. The ink was scarcely dry on that page of UNITY before the writer was summoned to speak the word of faith, of hope and of love beside the silent casket that once held the genial spirit. The face was still beautiful with its halo of white hair as it slept amid the flowers.

Miss Greeley passed quickly from health and joyousness through the mystery into what must be more health and joyousness. The funeral services were held at the home of her nephew, Mr. Morris Greeley, on the 9th inst., in the presence of the friends who loved her, of the young men and women whom she had nursed and nurtured in heavenly ways. It was the rounding out of nearly seventy-seven years of beautiful living. There were present two other nephews with their wives, and the two nieces, Mrs. Copeland and Miss Ruth Greeley, to cheer in his great bereavement the lonely brother.

Miss Greeley had been a loving and loyal member of Unity Church of Chicago through all its vicissitudes, and many of the "old guard," the stalwart followers of Robert Collyer, were present at the funeral.

There was need of but few words on this occasion, which was in itself revelation and consolation. The most fitting words were those found among her treasures, which represented her daily litany, interpreting well the source of her inspiration as well as the nature of her message and bequest to the friends there gathered. They were as follows:

We cannot choose our lives, but we can choose our manner of living them, and this choice goes far in making them contented or miserable.

There is the life contending and the life accepting.

The little sharp vexations
And the briers that catch and fret,
Why not take all to the Helper
Who has never failed us yet?

Tell him about the heartache,
And tell him the longings, too;
Tell him the baffled purpose
When we scarce know what to do.

Then leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away the song.

—Phillips Brooks.

At the grave at Graceland the near and dear ones gathered around in the early dusk of the beautiful autumn day and said responsively with the minister W. C. Gannett's beautiful Litany of Thankfulness. Then altogether we repeated the "Our Father."

"Fold her, O Father, in thine arms,
And let her henceforth be
A messenger of love between
Our human hearts and thee."

Little Brothers of the Ground.

Little ants in leafy wood,
Bound by gentle Brotherhood,
While ye gaily gather spoil
Men are ground by the wheel of toil;
While ye follow Blessed Fates
Men are shriveled up with hates.
Yes, they eat the wayside dust,
While their souls are gnawed by rust.

Ye are fraters in your hall,
Gay and chainless, great and small;
All are toilers in the field,
All are sharers in the yield.
But we mortals plot and plan
How to grind the fellow-man;
Glad to find him in a pit,
If we get some gain of it.
So with us, the sons of Time,
Labor is a kind of crime,
For the toilers have the least,
While the idlers lord the feast.
Yes, our workers they are bound,
Pallid captives to the ground;
Jeered by traitors, fooled by knaves,
Till they stumble into graves.

How appears to tiny eyes
All this wisdom of the wise?

—*Edwin Markham.*

Business women of Boston have had a new honor thrust upon them, namely, that of having a directory of their very own. Not a man's name appears in any light. But it does show women engaged in occupations which many believe to be controlled exclusively by men. In fact, the book reveals that women can do just about everything that is worth doing at all. And, of course, they do it well. The business woman's directory may be called an enlightening as well as interesting work and in time may be found chained in every drug store alongside of its big brother.—*The American Co-operator.*

In her introduction to The Macmillan Company's reissue of Maria Edgeworth's *The Parent's Assistant,* Mrs. Thackeray Ritchie says:

"Once when the present writer was a very little girl she suffered for a short time from some inflammation of the eyes, which prevented her from reading or amusing herself in any way. Her father, who had just then returned from the East, in order to help her pass the weary hours, began telling her the story of the Forty Thieves, and when he had finished, and had boiled down the wicked thieves in oil, and when she asked him to tell it all over again, he said that he would try and find something else to amuse her, and looking about the room he took up a volume of *The Parent's Assistant,* which was lying on the table, and began to read aloud the story of the 'Little Merchants.' The story lasted two mornings, and an odd, confused impression still remains in the listener's mind to this day of Naples, Vesuvius, pink and white sugar plums—of a darkened room, of a lonely country house in Belgium, of a sloping garden full of flowers outside the shutters, the back of a big sofa covered with yellow velvet and of her father's voice reading on and on. When she visited Naples in after days she found herself looking about unconsciously for her early playfellows."

THE PULPIT.

The Gospel of Beauty as Applied to Village and Municipal Life.

*A sermon by the Rev. E. G. Updike, pastor of the Congregational Church of Madison, Wisconsin, delivered at Lake Mills, Wisconsin.**

When I was asked to preach to you this morning, I had a topic in mind upon which I had thought to speak, but seeing last evening the wanton destruction of some of the most beautiful trees on the streets of your village, I have changed my theme and will speak on the Gospel of Beauty as Applied to Village and Municipal Life. This is a theme upon which I have a right to speak, even in this place. I am not altogether an outsider. I have property here and pay taxes on a vigorous assessment, with no half rates for preachers. I cannot vote here, and this is my only way of representation.

The gospel of beauty is a most important one. The power to perceive the beautiful is a spiritual quality. John Ruskin says that the same laws underlie spiritual beauty that are associated with physical beauty. He names them as purity, a type of divine energy; unity, a type of divine comprehensiveness; repose, a type of divine permanence; symmetry, a type of divine justice; and moderation, a type of divine law. These principles are found in all beauty, from that of the lily to the character of Christ. True beauty, therefore, comes to have a profound religious significance.

Prof. Palmer of Harvard University says he should hesitate to send his son away from home if he did not have developed in his life some part of his æsthetic nature.

It is not mere luxury, then, which seeks for the beautiful. The man who scorns this side of life is like one who has lost an eye or an ear and ridicules people who have the full use of all the senses. The attention which a people gives to the development of the beautiful is one of the tests of civilization. We have concerned ourselves in the past largely with a mastery over material forces. It is full time that we faced the fact that we have an æsthetic nature. It pays to do this as well as many other things that men do. The hunger of the eye may be as real as that of the mouth, and when one does not know that there is anything higher than his mouth he is a poor specimen of humanity.

What does the true poet see? He sees an ideal world, and he sees it from the standpoint of the beautiful. He knows that the things which the spirit can discern are as real as those which he can taste and handle. What does the true artist see? Not simply the brush and paints and canvas, but a spiritual reality which he makes live on the canvas. Now one may be a lover of nature and be as true an artist as the painter or poet or musician. The greatest artist this country has produced was a landscape architect—Frederick Law Olmsted. This man, who designed the parks of New York and Chicago and Boston, and who consummated his life work in the arrangement of grounds and buildings at the World's Fair, I say is the most wonderful artist we have ever had. Never has the world seen such a picture as he made for us. He worked not simply with brick and iron and wood and stone, but with trees and shrubs and grass and sky and water, and his pictures are surpassingly beautiful. He had a partner, Charles Eliot, whose professional career lasted but three years, whose life has just been written by his father, President Eliot of Harvard College; and this book, made up largely of plans and specifications and letters and addresses of Mr. Eliot, is the most valuable book on landscape architecture that we have in print.

This is nearly a new profession, but it is one of great importance. Here is a place for the greatest genius. The man who can aid nature in doing her best, who can take the forms of the trees and shrubs, the delicate shadings of color, the texture of the leaves, the outline of the landscape, and blend all into a harmonious and beautiful picture, is a master. There are few such men in this country, and every town and village should secure the services of such if possible. Suppose a plan for beautifying this village could be secured from such an expert. The cost would be nothing when you consider what it might mean in the years to come. If the opinion of such a man had been secured, do you suppose the beautiful trees on your streets would have been destroyed? There is not a landscape architect in the world who would not have found a way to save those trees without sacrificing beauty and utility. A man who knew his business would have cut off his right hand before he would have cut down such trees. It is amazing that anybody could be found who would do it or would dare own the fact today. It was an invasion of public and private rights. The public has an interest in all street trees, and every man owns the trees in front of his own property. It was as wanton a destruction of property as to order the marshal to enter your homes and destroy your pictures and beautiful china, or to order the city hall destroyed. Whatever the legal right, there was an utter disregard of moral right.

Such a sacrifice was not needed for either utility or art. To follow the straight lines of some engineer without regard to conditions was as reckless as to bang one's brains out against a post because the post was in the way. I doubt if there is another city in this state which would have allowed such destruction.

I know a city that was called by Sir Edwin Arnold the Venice of America, because of its beauty. There is one street in that city more beautiful than any other. There is one block on that street more beautiful than any other. In that block stands the residence of a United States senator, and in front of his residence the walks turns about two or three maple trees that they might be saved, and there is not a street in that city in which the attempt is made to bring the sidewalk down to the grade of the street if valuable trees must be destroyed. It is as senseless a performance as to bring down the public intelligence to the intelligence of an average city council.

It is related by Judge Conger, who once presided in this judicial circuit, that when a man hitched his horse to a valuable tree in front of his residence, the judge scored him, and when he offered to pay for the tree, he said: "You poor fool, it took God Almighty fifty years to make that tree, and you will never live long enough to pay such a debt."

Some of you think you must follow the straight lines of the engineer. Suppose you had employed the best expert that could be found, what would he have said? In regard to beautiful villages, Charles Eliot says: "If a sidewalk is necessary, lay down between it and the traveled way a grass strip of as great width as possible. This traveled way, the central part of the highway, should be no wider than is absolutely necessary. If the ground is uneven, the road grade may need to be eased by some cutting or filling, but the foot path (or walk) and the grass strip should rise above the road or fall below it, if the natural surface of the ground can be more easily followed by so doing. The roads and walks should turn, broaden, contract, rise or fall, as may be easiest in each particular locality, for it is just

*This sermon, as will be seen, was inspired by a local indignity to the trees in one of the most beautiful villages in Wisconsin, and was printed by request of the congregation. We reproduce it in the columns of UNITY because it is a timely word, applicable to many communities.

this plain conformity to the natural conditions which is the vital element in the beauty of all the loveliest villages in the world."

I ask you to consider these words well for they are from the best authority in the world, and when you attempt to run things in straight lines without regard to conditions, you are violating all the principles of beauty recognized by the best artists in the world. No village should ape the formal ways, the stone curbings, the straight lines, of a great city. Its beauty lies in retaining as much of naturalness as possible, and it should never consent to have this sacrificed.

I have no apology to make for what I have said here this morning. It is simply what ought to be said on this important matter. Let your indignation be communicated to others, let it not die out in an hour. If necessary, make it an issue in your village elections and see to it that such official vandalism is never again permitted in your community.

The Religious Development of Ram Mohun Roy.

Even apart from the fact that his work formed the foundation of the Brahmo Somaj, Ram Mohun Roy's searches in quest of religious truth are of no ordinary interest. I propose to briefly indicate the chief landmarks of this quest, and to show how—in spite of immense difficulties, in spite of family opposition, the sundering of friendships, and general hostility—he bravely continued his pilgrimage, at length arrived at the temple of truth, and there found satisfaction and peace.

He came at the dawn of a new era, just at the beginning of the Indian renaissance—indeed, his labors formed an important factor of it. The British, having crushed the Mohammedan power, had now become masters of Bengal. With the overthrow of the oppressive and brutal Seraja Dowlah, the people felt that light and freedom and other blessings of a higher civilization were now within their reach. On the one hand there was the consciousness of their great ignorance; on the other hand, means for their enlightenment were being rapidly multiplied. Schools were opened, the printing press was introduced, various books and papers in English and in the vernacular, were printed and widely circulated.

As to the state of religion and morality, the following reference is from the pen of a native writer:

"In the religious world also there was much excitement. The Saktas, or the worshippers of the goddess Sakti, and the Baishnabas, mostly followers of Chaitanya, were both strong and were contending with each other for the supremacy in the land. It was at this time also that the Tantric worship flourished in Bengal, with all its midnight horrors and corruptions, as well as with that profound though rather gloomy devotion so well exemplified in the case of Ram Prasad Sen, Raja Ramkant, and other great men, many of whom were contemporaries of the father of Ram Mohun Roy. Nor was Baishnabism weak. With all the corruptions that had polluted the sacred religion of Chaitanya, there was still some religious fervor left, which enabled it to keep its hold upon the people. The strife between the Baishnabas and the Saktas was bitter, and Ram Mohun Roy lived in the very midst of it; for his own family was one of the foremost Baishnab families in Bengal, while his maternal grandfather was the acknowledged spiritual head of the Saktas of that part of the country; and stories are told of the quarrels between the two families on account of their religious differences; and it is not strange that religious discussion was the pleasure of Ram Mohun's life during his youth as well as afterwards. But how ever great might be the bigotry of the two sects, their general immorality and corruptions were simply revolting, and it was high time that matters should mend." (Jogendra Ch. Ghose, in preface to the works of Ram Mohun Roy.)

We learn from the same native writer that: "Hindu society with caste, polygamy, Kulinism, Suttee, infanticide, and other evils, was rotten to the core. Morality was at a very low ebb. Men spent their time in vice and idleness, in social broils and petty quarrels."

Brought up in such a vitiated atmosphere, many lads would have yielded to the prevailing influences, but Ram Mohun Roy regarded it all with deep aversion. It had, however, one good effect upon him. His being familiarized from the first with religious disputes made him of an inquiring turn of mind. It forced him to think for himself, and—perhaps unconsciously—find his own mental and moral position in relation to the contending parties. He must choose one or the other; but he was dissatisfied with both.

As to his general education. In his native village he was instructed in Bengali and Persian. Then he was sent to Patna, an important Mohammedan town, for the study of Persian and Arabic. In the latter tongue he read the Quran, Aristotle, and Euclid. It was most likely from his Mohammedan teachers that he gained his first clear idea of the justice, purity and absolute Oneness of the Divine Being. Jogendra Ch. Ghose, in the work already referred to, speaks of "the deep impression that was made on Ram Mohun Roy's mind by the monotheism of the Mohammedans when he was studying Arabic and Persian."

He was next sent to Benares, the "holy city," to study Sanscrit. This was the principal seat of Sanscrit learning, especially of the Vedantic philosophy. He diligently studied the literature and philosophy of the ancient Hindus, with the result that he was now deeply convinced of the truth of monotheism. We may, accordingly, mark this as the first stage of his religious evolution—the full recognition of God as One. He left Benares a determined foe to polytheistic idolatry and its attendant evils. Now, filled with youthful enthusiasm, he wrote a treatise on the evils of Hindu idolatry. This was so bitterly resented by his family that he was practically driven away from home. The next four years he spent in traveling through Thibet, and studying Buddhism at its principal seat. Here his bold advocacy of monotheism nearly cost him his life. After this he was recalled home and something like a reconciliation was effected.

He next turned to English studies, indulging in occasional attacks on some of the evils of the Hindu system, and thereby bringing down upon himself the wrath of Hindu "orthodoxy."

For a time he held an important post under Government, but seems to have felt that that was not his proper work. He therefore resigned it, returned to Calcutta, and—to use his own words—"gave up all worldly avocations, and engaged in religious culture and in the investigation of truth." By this time he was beginning to recognize his call to the work of a Reformer.

His first work of importance was the endeavor to overthrow polytheism and idolatry by popularizing the teachings of the Vedanta and the Upanishads. His contention was that this worship of a multiplicity of gods was quite foreign to the teachings of the ancient Scriptures. He thought people had only to read these Scriptures to see the justice of his contention. He therefore published in Sanscrit and Bengali the Vedanta Sar, the Isha, the Kena, the Katha, the Mundaka, and the Manduka Upanishads.

These works are misty, mystical, philosophical disquisitions, unattractive to the European thinker; but

—as Ram Mohun Roy understood them—valuable because they maintained the one great truth which he so earnestly championed. He ignored their pantheism, and devoted himself to their gratuitous distribution because of their monotheism. Perhaps Ram Mohun Roy's estimate of these works was not that which is now held by Sanscrit scholars, but that is of small consequence in this connection. We have to do only with what he conceived them to teach. Besides which, his use of them was practically the *argumentum ad hominem.* Whatever estimate he formed of them as a whole, it was sufficient for his purpose that by his countrymen they were recognized as authorities, and that they seemed to favor his monotheistic views. As to the fierce controveries to which these publications gave rise, we need only say that in reply he ably defended his position, and gave a scathing exposure of the current Hindu system.

He next turned his attention to the Christian faith. That he might be fully equipped for the task, he learned Hebrew from a Jewish Rabbi and Greek from a Christian missionary. He was thus able to read the Bible in the original tongues. While an "inquirer" he seems to have been on friendly terms with the Baptist missionaries, and also with certain dignitaries of the Anglican Church. How thoroughly he pursued his inquiries may be easily inferred from his "Defense," which he published later on. But, coming to this study with a settled conviction of the absolute Oneness of the Deity, he was unable to accept Trinitarianism and its allied doctrines. He had abandoned polytheism, but this was only a modified form of the same error. The difference was only one of degree. As he himself acutely says, in his "Final Appeal":

"The editor denies, positively, the charge of admitting three gods, though he is in the practice of worshiping God the Father, God the Son, and God the Holy Ghost. I could wish to know what he would say, when a Hindu also would deny polytheism on the same principle, that if three separate persons be admitted to make one God, and those that adore them be esteemed as worshipers of one God, what objection could be advanced, justly, to the oneness of three hundred and thirty-three millions of persons in the Deity, and to their worship in different emblems? For oneness of three or of thirty millions of separate persons is equally impossible."

Ram Mohun Roy contended for the monotheistic principle in its strict and unqualified form. He had to fight the battle of pure theism against Hindus and Christians alike. The moral and spiritual elements of Christianity he gratefully recognized, while the character and teachings of Jesus secured his warmest admiration. For the study of the Greek Testament he took lessons from Rev. William Adam, a Baptist missionary. Tutor and pupil sometimes left Greek and discussed doctrine, with the result that Mr. Adam gave up Trinitarianism, left the Baptist Mission and, in conjunction with Ram Mohun Roy, established "The Unitarian Society of Calcutta." In a letter sent by Ram Mohun Roy to Dr. T. Rees of London, he says:

"As to the state of the Unitarian Society in Calcutta, our committees have not yet been able to purchase a suitable piece of ground for a chapel and school. We have collected a great number of works, and established a pretty respectable library in Calcutta, in which I have placed the books with which you have favored me, in the same manner as all the books that Rev. William Adam, the Unitarian missionary in Bengal, and myself have received at different times from England."

From this time forth Ram Mohun Roy was a Christian Unitarian. He identified himself with the cause, gave freely of his means and strenuously labored for its success. In 1820 he published an important work entitled "The Precepts of Jesus, the Guide to Peace and Happiness." It consists of extracts from the first three Gospels, with a very small portion of the Gospel of John. He selected only the moral and preceptive parts of the Gospels, and avoided as far as he could passages about which there was likely to be any sectarian dispute. In the introduction he says that he has confined his attention to the task of laying before his fellow-creatures the words of Christ. He then adds: "I feel persuaded that by separating from the other matters contained in the New Testament the moral precepts found in that book, these will be more likely to produce the desirable effect of improving the hearts and minds of men of different persuasions and degrees of understanding; for historical and some other passages are liable to the doubts and disputes of Freethinkers and anti-Christians; especially miraculous relations, which are much less wonderful than the fabricated tales handed down to the natives of Asia, and consequently would be apt at best to carry little weight with them. This simple code of religion and morality is so admirably calculated to elevate men's ideas to high and liberal notions of one God * * * and is also so well fitted to regulate the conduct of the human race in the discharge of their various duties to God, to themselves and to society, that I cannot but hope the best effects from its promulgation in the present form." The work was printed in English, Sanscrit and Bengali, in parallel columns on the same page.

The work met with great opposition. The Serampore missionaries attacked it on these grounds: That it impugned the Deity of Christ, substituted morality for religion, and ignored the only true way of salvation. Ram Mohun Roy replied by issuing his 'Appeal," then his "Second Appeal," and in 1823 his "Final Appeal to the Christian Public." His defense is most masterly—it is thorough-going, logical and backed with massive learning.

It covers four hundred and twenty-seven pages, and here and there bristles with quotations from the original in Hebrew, Greek and Arabic. After justifying the step he has taken, he fully discusses such topics as the Trinity, the Atonement, Prophecy, the Subordination of Jesus, the Holy Spirit. Every text of Scripture at all bearing on the subject is closely scrutinized, and its value, as evidence, carefully estimated. At the time they were written these three "Appeals" must have formed excellent reading for those who wished to get an insight into the doctrinal differences between the Trinitarian and the Unitarian systems: The "Final Appeal" was reviewed in the *Monthly ReRpository* (vol. xviii) in the following terms: "It is in our judgment the most valuable of all the Hindu reformer's works, demonstrating the entire devotion of heart and soul, the mind and strength, to the cause of pure Christianity. He has studied most diligently the great question between the Unitarians and Trinitarians, and he defends the general doctrine of the former with a degree of ability rarely exceeded by the most practiced polemics of this country."

In these "Appeals" he clearly defines his own theological position. He has broken away from all the past and become an avowed Unitarian—of the old, or conservative, type. But his religious development showed itself in many other ways besides battling for the truth. His philanthropic labors were numerous. He labored strenuously for the suppression of the Suttee, for education, the freedom of the press and the

establishment of an equitable and suitable system of government; while his personal excellencies gained for him the deep esteem of all who knew him. He died in England, in the midst of his disinterested labors, and deep grief was widely felt at his loss. His friends in London and Bristol mourned not so much for the controversialist as for the devout, modest, upright man who, inspired by the best of motives, had consecrated his whole life to the sacred cause of religion.—*Rev. Frederick Reed, reprinted from The Christian Life, August* 15, 1903.

THE STUDY TABLE.

Notes.

On the Table lie two superb volumes by Edward Stanwood, published by Hougton, Mifflin & Co., of Boston. Mr. Stanwood's History of Presidential Elections is a well known handbook, among students. This new work from his pen is entitled "American Tariff Controversies in the Nineteenth Century." It seems astonishing that a nation founded on free trade—free trade from the Atlantic to the Pacific, free trade among fifty distinct States, should spend its centuries undertaking to establish the very opposite principle for world commerce. Mr. Stanwood is a protectionist. He believes in tariff. He has a New England heredity—he has to believe in a tariff. His history is in the main a fair one; yet it is not fair. It is true that Mr. Clay gave up the principle of protection and was practically a free trader when he died; yet we have here Henry Clay through all his protectionist period, and paraded as the father of protection. I shall not undertake anything like a review of this work; it is probably the very best and the most honest history of the tariff ever produced on the protective side; as such it is simply invaluable. But let no one believe those reviewers who say that Mr. Stanwood is actually unbiased in his work. He is a thorough-going, head-over-heels protectionist; and the history is written from that standpoint, from first to last. Now what we need is a history as thoroughly complete from the free-trade standpoint. It can be produced in New England as well as elsewhere; because a New Englander, with his eyes wide open, makes the best free-trader in the world.

Another book from Houghton & Mifflin Company is one of those peculiar volumes by Clara Louise Burnham, entitled "Jewel." It is a pleasant story. I think I like it quite as well as "A Sane Lunatic" and "Miss Pritchard's Wedding Trip." You remember that her last book was a Christian Science novel, entitled "The Right Princess"—a thoroughly readable and unique novel, and none the worse for being an eloquent advocate of Christian Science. Professing to be a Christian myself, and a little bit of a scientist also, I do not object to a wedding of the two in human character—only let us make sure that it is real science and real Christianity; then the character will be perfect, as perfect as this world can produce. From a literary standpoint "Jewel" is a failure. It will not be of much use as an advocate of rational scientific Christianity.

Some time ago I gave notes of a remarkably interesting book, by George Wharton James, called "In and Around the Grand Canyon." It was full of interest, and really gave us true pictures of the Indians as well as of nature. The present volume is entitled "The Indians of the Painted Desert Region," published by Little, Brown & Company. Mr. James has visited the Indian tribes of the section which he describes, and had not only eyes to see, but a heart to feel; and now he shows that he has a pen that knows how to describe. I recommend a study of this book if for no other reason than to show how the children of nature make their whole lives religious. Living is not divided up into commerce, or some other enterprise occupying six-sevenths of the time and leaving one-seventh to religion, but every act of life has a religious significance. The illustrations are reproductions from photographs, taken by the author, and they constitute a remarkably perfect set of pictures. Some of the subjects are unique, but all are instructive. The book is really a study of the home and social life of some of the most interesting tribes on the American continent. Mr. James' previous book used largely the experience of others. This one may say, "This is what I have myself seen and felt."

The *Political Science Quarterly* for September gives us two remarkable articles, that is to say, from a practical standpoint. "The Anthracite Coal Strike" is described, and the whole bearing of the struggle, by E. Dana Durand; and "The New Southern Constitutions" are discussed by Prof. Albert E. McKinley. It has been impossible so far to get at these separate constitutions for a thorough study. This article will be held in high esteem by students of our social questions. Prof. Giddings, of Columbia, discusses "The Economic Significance of Culture." It is a remarkably readable article. "The State Control of Trusts" is discussed by Alton D. Adams. The article will be found decidedly helpful. You will always find the reviews in this Quarterly of value; although some of them are emphatically prejudiced and unjust. You have to bear in mind at all times that this very powerful Quarterly is a New York City magazine. It could not be produced in Chicago, or Boston, with the same atmosphere and bias.

You will find in the *Contemporary Review* for September a remarkably useful article on "Play as an Educator." This article touches the key of a revolution in education. Not a few of the readers of UNITY, I trust, are aware that American education is entering on a new era, both as to form and to contents. With all the rest we are going to let the children out of those prison houses, which we have built at so much expense, and where we unmercifully shut them up all the bright and useful days of their lives, by law, and where they are compelled to sit on patent chairs, without even a whisper, for three or four hours, and solve problems without the most remote conception of their value. We are going to see a new era, when our school houses will be planted in large acreages with gardens and orchards—where the children will play or work half of the day. Three hours a day with books, with alternate hours of sunshine and muscle development, and joy, and free communication is rational; and it will save the nervous breakdowns which now disgrace our school life. Read this article of Dr. Hutchinson, and an editorial in the *Independent,* applying the article in other directions.

I hope that very few of the readers of UNITY are trying to sustain family life without "The World's Work" and "The American Review of Reviews." Throw out of doors nearly all your news-

papers, and teach your family to feed on these symposiums of current thought. We very little comprehend the debt we owe to editors Shaw and Page for this most remarkable digest of what is going on in the world, and what is being thought out and worked out. If you wish to get the kinks out of your brain, broaden your thoughts and your sympathies, and live in such a way as to help your own age, let go of your medievalism, and take hold of this modern life.

E. P. Powell.

THE SUNDAY SCHOOL.

*Third Series.—Citizenship and the Duties of a Citizen.

By W. L. Sheldon.
Lecturer of the Ethical Society of St. Louis.

CHAPTER VIII.

ONE'S COUNTRY AND MONEY AND THE ETHICS OF MONEY.

Dialogue.

What is this thing that I hold in my hand,—what do you call it? "A dollar bill?"

True. But what is a dollar bill? Here is something else; what name do you give to this? "Why, that is a coin, a quarter of a dollar in silver." And what would you call both of these, the piece of silver and the dollar bill? "Oh, they are money."

Suppose I ask you what you mean by money, how would you answer my question, I wonder? "Money," you suggest, "is what we buy things with."

But what makes it money? That is the point I wish to talk about. If a person should take a piece of paper, make a stamp, and then of his own accord put that stamp on the paper and print a dollar bill and undertake to pass it for money, what would happen to him? "He would be arrested," you tell me.

Why? "Because it would be counterfeiting; he would be a counterfeiter." What would there be dreadful about that; what harm can you see in the fact that he should print such a piece of paper and offer it for money?

"Oh," you continue, "a private person has no right to manufacture money." You mean, do you, that even if he could stamp a piece of paper in exactly this way, so that one could not tell this bill made by him from the other, that still it would not be money? "No, certainly not," you assert.

And why not? "Because it is money only when the state or the government stamps the paper in that way."

You mean that the state has something to do with money, the government which rules over us, or the country to which we belong? "Yes, indeed," you exclaim.

Then it is only by the authority of the state or nation that money can exist or be really money? "Certainly," you assure me.

We have, therefore, found another way by which we are connected with the state or the country to which we belong, have we not? Whenever we hold a piece of money in our hands, it is as if we had the handwriting of our country under our fingers. That sounds odd, does it not? One's country cannot have a handwriting, exactly, I know. But you see what I mean.

In certain ways we may come in contact with the state only now and then. We may pay taxes only at certain times. But whenever we hold a piece of money in our hands, small or great, we can say to ourselves, "my country."

Would you assume, for instance, that a number of persons together might not form a company and make money; print it and circulate it, buy and sell with it as money? "No, not unless they are given the right to do it by the authority of the government."

Yes, that is true; in that case it would be just the same in another way as if the state or government itself stamped the money, or put its signature to it.

But if the state or government puts a stamp on a piece of paper and so gives the right to use that piece of paper as money, do you fancy that the government might safely go on printing any amount of this without limit? Is it merely a stamp "this is money," which is put on the piece of paper? Have you ever read the words on a dollar bill?

Suppose I read what it says on one of these bills: "The United States of America will pay to bearer one dollar in coin." What do you make out of that? Is this bill really money, then? Apparently it is only a promise to pay.

Pay what—does it say? "Coin?" Then what, after all, is the real money, do you suppose? "Coin," you suggest? Yes, it would look that way, as if coin were the real money.

But why do you call this bill in itself money? "Because," you add, "it is just as good as money. The United States will pay coin for it if the coin is asked for."

If so, what substances, as a rule, is real money made of—paper, do you think? "No," you say, "gold or silver." Yes; you are right. Perhaps you know that the United States government usually has hundreds of millions of dollars' worth of gold or silver locked away in the vaults of the Treasury at Washington, so that the government can pay out gold or silver if it is asked for, in place of these bills.

But do you believe it always happens that there is as much gold and silver in the country as there are bills like this in circulation? or do you fancy that there would be enough gold and silver at Washington at any moment to pay all these bills at once?

"You would suppose so?" No, that is a mistake. This would be true in some countries, but not in ours.

"How is that possible," you urge, "in what way can it be money if there would not be the coin with which to pay the bills in case real money were asked for?"

That is a natural question which a good many people ask. But all these bills are never presented for payment at once. The United States is a rich country, and so may make promises to pay more money than it has in its Treasury, because it is known that the government could easily enough get the money if it were called for.

You see that in so far as there is not enough gold or silver in the Treasury at Washington to meet all these bills, the rest would be a kind of debt. Some of these bills are like notes as promises of payment; and as we know that the country could pay them at any time, they circulate just the same as money.

And so it is the stamp of the state on coin or bills which make it money for us. Have you ever noticed, by the way, what is put on our money, on our coins, for instance? What do you find on one side of it? "The American eagle?" Yes, and you see how it says on it: "The United States of America. Quarter of a dollar."

Now suppose we look at a gold piece. What is this I have in my hands? "An eagle," you tell me? Yes;

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*The preceding series of lessons dealing with the "Habits" will appear this month in book form, published by W. M. Welch & Co., of Chicago, at the price of $1.00 per copy. A separate "Sunday School edition" has been printed for the Ethical Society in St. Louis, and will be sold at a special rate on application to "Chairman Publication Committee, Ethical Society Rooms, Museum of Fine Arts, 19th and Locust Streets, St. Louis, Mo."

and what do we find there now? Read it. What are those words: "E Pluribus Unum?" Do you know what they mean? "Oh, they are Latin." you answer. Yes, but I am sure you have heard the meaning of the words.

"One out of many?" Quite true. And there you see the motto of the United States of America—one country or one state made up of many states, and so constituting what we call the United States. On the more important coins, the larger ones, I think you will always find those words: "E Pluribus Unum." You observe that when you touch such a coin, you always have your finger on the motto of our country. Those words are in a sense its seal or its signature.

Note to the teacher: Try for this lesson to have at hand a few coins. Get a gold eagle, silver quarter, half dollar, and let the pupils read aloud what they find on the coins, doing the same also with some paper money. But do not go too far in this or you will run the usual danger of making this a lesson in Civics. All that you wish to do is to impress on the minds of the members of your class in what way we are constantly brought in contact with our government or our country by means of money; so that they shall feel still more regard or awe for their country, and for the relationship between them and their country. On the other hand, be exceedingly cautious about saying outright that the mere stamp of the government can make a piece of paper into money. This point, which has been disputed so much, we must try to avoid. Be very careful, therefore, not to get into a discussion over "fiat money." In a general way point out, however, that, *as a rule,* money has been gold or silver.

What did you say, then, in most countries was the material out of which money was made? "Gold or silver?" Yes, that is quite true.

But why do you suppose that gold or silver has been used so much for money, rather than other metals? Why have countries not used any ordinary material like chips of woods, pebbles or anything of that kind?

"Because gold and silver are more valuable." Any other reason that you can think of? "Oh, yes," you add, "they might be more convenient for such a purpose."

Surely. And further? What makes them valuable, for instance? "Why," you point out, "it is because they are beautiful and because they are rare."

Yes, those are elements entering into their value. But how do you suppose it happened that people ever got into the habit of using money? "As to that," you reply, 'whenever they wanted to make an exchange, perhaps the two articles they wished to exchange were not of the same value, and the one person owning the article of less value would have to give something more besides."

Then, too, there is another reason which you can readily see. It was important to have some sort of measure of value in making exchanges, so that a person could describe the value of the article by saying it was worth so much in gold or silver or something else.

But do you suppose that nothing else save gold and silver has been used in this way as a means of measuring the value of articles, or for money in some form or another? If I should speak of the "pecuniary value" of something, what would that mean? "Why, the money value, of course," you answer.

And do you know the origin of the word "pecuniary?" It comes from the Latin. Have you any idea what the Latin word meant? "No?" Well, I can tell you. It meant cattle. Hence we observe that a long while ago cattle stood for the measure of value, and people used cattle for money.

You smile at that? But why? "Because," you tell me, "that would be rather troublesome money to handle." Yes, you are right; and that may be one reason why people by and by ceased to make cattle the measure of value, as if cattle were money.

Do you know, by the way, one of the very earliest references we have in written history as to the use of silver or gold as money? If not, I can explain it to you. I hope you know a good deal about the Bible, and I feel sure that you must have read about Abraham the patriarch who lived thousands of years ago over in Palestine.

Now if you go back to the Bible, you will find where he wanted to buy a burying place for his family; and it says he paid for it four hundred shekels of silver. The word shekel was a term meaning so much weight of silver.

Note to the teacher: It might be well to have a copy of the Bible in your hands, and to read aloud the few verses here in reference to this matter, from the twenty-third chapter of Genesis.

Besides gold and silver which we use nowadays, and cattle which must been used at one time, judging from the Latin word pecuniary, do you know of anything else ever used as money? What did the native races of this country employ for that purpose, do you remember? "Wampum?" Yes, and what was wampum?

Note to the teacher: Let the pupils here at this point give some description of wampum, also at the same time showing them a picture of it from some of the textbooks on the history of the United States, or any other book dealing with the native races of North America.

And besides wampum, anything else, would you suggest? How about iron? Yes, even iron has been used for that purpose, and leather; in fact, almost every article of value one can think of. It was quite a long while before the human race began to settle down exclusively to the use of gold and silver for money.

But why did countries ever get into the habit of having coins? Do you fancy people had coins at first, when they began to use gold and silver for money? "Probably not?"

What, then? "Perhaps," you continue, "they may have just weighed out so much with scales." Yes, you are right in your opinion there; that was the earliest method.

I wonder if you have any idea as to the earliest coins we know anything about. Have you learned what is the oldest coin that has ever been found anywhere? It belonged to the country called Lydia, in Asia Minor, and was made about seven hundred years B. C., being therefore upwards of twenty-six hundred years old.

Now when such a coin was made, what would it imply, for instance? Do you fancy it circulated for more than its value in metal?

"No," you answer, "probably by being coined in this way it meant just so much gold or silver." Yes, you are right; as a rule in the early times the stamping of a coin meant simply the guarantee of the government in regard to its weight; that that piece of coin was so much gold or silver in weight.

Can you see, then, the value of having the stamp of the state upon it? "Yes," you reply, "such a stamp might be the word of honor of the state as to the amount of gold or silver there."

True. Hence in money we have the pledge of the word of honor of the country to which we belong; its stamp on the money is its word of honor.

Do you know, for instance, what used to be put as a stamp upon coins? "The figures of the heads of rulers?" Quite so; but, besides that, they used to put figures of the gods and all sorts of quaint devices.

I can show you, if you like, some pictures of early coins. Usually, you observe, there is a date upon them. For this reason, coins have been of great service in helping us to find out about the history of early times.

Speaking of the word of honor of a country in the stamp upon the coin of a nation, do you know where the word *sterling* comes from? We speak, for example, of a "sterling" character, or a "sterling" heart.

What do we mean by that? "Oh," you explain, "a true character or a true heart; a genuine person."

Yes. And do you fancy that the word was first used in that way? No; as a matter of fact, it was the word describing the weight of pure gold in a coin. For instance, they used to speak of "pounds sterling:" which meant so much weight of pure gold in that coin, and the stamp on the coin was the word of honor of the state as to the amount of pure or genuine gold contained in it.

You see, therefore, it was from the use of the word in that way, that we have come to apply it to human beings, in referring to them as being true or genuine when we say that they are sterling men or women.

Note to the teacher: We might here, if desired, also explain the origin of the word "talent" in our modern usage of the word as coming from the parable of Jesus about "The Talents."

What, then, is there about money besides the mere metal in it or besides its value to us as something with which we can buy what we want? "Why," you explain, "it connects us with our country; it bears on the surface the stamp of our country, and carries with it the pledge of our country's honor."

You mean, do you, that it is only really and truly *money* because our country's stamp is found there? Why is it, do you suppose, that it is regarded as such a great crime for a person to use counterfeit money? "Oh, it would be cheating," you exclaim. In what way? I ask.

"As to that," you point out, 'it would be giving people money which was not really money, taking something from another person without actually paying for it.' You imply that it would be a crime against a fellow citizen or a fellow being, like stealing another's property? "Yes, surely."

But would that be all? Can you see how making or using counterfeit money might be even worse than stealing from a private citizen? "Yes," you answer, "because it would be a double crime." In what way? "Why," you explain, "it would be stealing from the citizen, and a crime against the state as well. It would be cheating the state or government."

What is it, for example, that a private citizen does when he stamps a piece of paper or a piece of coin as money? What kind of a crime is he guilty of in putting that stamp there? What do we call it when a person makes a false signature?

"Forgery?" you suggest. Precisely. Hence making counterfeit money is forging the name of the state or government. It is a crime many times over.

How about the person who uses that money? Does he commit a double crime? "Surely," you add, "if he knows that the stamp or signature there is false, it amounts to the same as if he actually put it there himself."

How would it be, on the other hand, if the stamp were not a false statement in regard to the amount of coin? Why should not a citizen feel free to take a certain piece of gold or silver, having the same amount of the metal in it as would be contained in an actual coin of the government, and put the money stamp upon it. Would that be cheating? There would be no deception as to the value of the precious metal in the coin.

"True," you assert, "but there would be a deception in passing it as money, because it would be using for one's private purpose a privilege reserved exclusively to the sovereign power of the state or nation."

You mean that it is for the state to decide how much money shall be issued and that its stamp alone guarantees a piece of coin as money.

Do you think, on the other hand, that the state itself or the government could commit a crime by counterfeiting money? "How is that possible," you ask, "if the authority for issuing money rests with the state or government?"

True. But does the state or government have a right to deceive the people? What if a gold coin, for example, were supposed to contain just so much weight of pure gold, and the government should, without changing any words, deliberately put its stamp on a coin of less weight. How would that strike you?

"Why, that would be like telling a lie on the part of the state or government." In what way? "Oh, it would be the same as if the state were to try to pass counterfeit money itself by a system of false weights. It would be paying its officers, for example, less actual gold or silver than it said it was paying."

It looks, then, does it, as if there were a duty here on the part of the state toward the citizen, as well as a duty on the part of the citizen toward the state?

On the other hand, I remind you of a fact which you probably know, that many of our smaller coins do not contain what we should call a "proportionate" share of metal. A quarter of a dollar may not contain fully one-quarter as much silver as a silver dollar. Is the government cheating in this case?

"No," you say, "if the stamp does not make a false statement as to the amount of metal, because the quarter of a dollar is a separate coin."

True, I reply, but a person might pay me four quarters in return for a dollar. Would it be cheating me then? "No," you explain, "because if desired one could take those four quarters to the government and get another dollar for them in return."

Yes; that is the point. Small coins are called "token money." There are special reasons we need not go into here, why the full proportion of metal may not be used in this case.

Memory Gem.

"I do love
My country's good with a respect more tender,
More holy, and more profound than mine own life."
—Shakespeare.

Points of the Lesson.

I. That it is only by the authority of the state that money can exist as money.

II. That so-called paper money is like a debt of honor on the part of the government as a "promise to pay."

III. That actual money, as a basis of paper money, is something which has value in itself, such as gold or silver.

IV. That a great many articles have been used for money in former times.

V. That in former days the government stamp was simply a guarantee of the actual amount of coin in a piece of metal, like gold or silver.

VI. That money, therefore, is one of the great blessings coming to us through having a state and being citizens of a state.

Duties.

I. We ought not to use anything as actual money which has not received the stamp of the nation upon it at the hands of the government.

II. A state or government should never deceive its citizens as to the value of a coin or as to the value of its money.

FURTHER SUGGESTIONS TO THE TEACHER—There is material in this theme for two or three lessons if we think it best to give that amount of time to it, provided we always keep the subject of citizenship or one's country before the attention of the members of the class, so that the lesson shall not be merely about money in itself. Read an article in one of the large encyclopedias on Money. An excellent source from which to find a good deal of illustrative material is in the pamphlet published by

the United States Mint of Philadelphia, which can be had from there for half a dollar, entitled, "Evan's Illustrated History of the United States Mint." In that volume will be found pictures of ancient coins, a short history of the whole subject of coinage, an account of the money history of this country, and also a description of the methods of coining money. Another source we might turn to would be the little volume entitled "Uncle Sam's Secrets," by Austin. We could show the children a picture of the "Pine Tree Shilling" contained in this volume; also, if desired, giving them the history of money in this country, and facts as to the amount of it in circulation, which we shall find in the same book. Do not go very far, however, on this latter point, but make more of the general subject of coinage and coins, as the money history of our country would belong rather to the wider subject of civics. If we are in a city where there is a mint we should plan to take the class on an excursion to such an institution at the time when they are studying this phase of the subject. It will be observed that in this lesson nothing has been said with regard to international money or as to the possibility of having a system of international coinage. The dialogue could be carried further in this direction at the discretion of the teacher. It might be of significance to bring out the fact that if we were to present one of our gold coins at a store or shop in a country in Europe the coin might be refused, although the person might be aware of the actual amount of gold contained in it. He could legally reject it, because it was not the money of his country. It would not bear the signature or stamp of his state or government. This might help to emphasize the thought we have been aiming to bring home in this direction, as to the significance of the state in its functions here, and how great a service the state or government renders us by making it possible for us to have such a convenience as money.

Classic for Recitation.

*"The Unity of Government which constitutes you one people, is also now dear to you. It is justly so; —for it is a main Pillar in the Edifice of your real independence; the support of your tranquillity at home; your peace abroad; of your safety in every relation; of your prosperity in every shape; of that very liberty, which you so highly prize. * * * You should properly estimate the immense value of your national Union to your collective and individaul happiness; you should cherish a cordial, habitual, and immovable attachment to it; accustoming yourselves to think and speak of it as of the Palladium of your political safety and prosperity; watching for its preservation with jealous anxiety; discountenancing whatever may suggest even a suspicion that it can in any event be abandoned, and indignantly frowning upon the first dawning of every attempt to alienate any portion of our Country from the rest, or to enfeeble the sacred ties which now link together the various parts. For this you have every inducement of sympathy and interest.—Citizens by birth or choice of a common country, that country has a right to concentrate your affections. The name of AMERICAN, which belongs to you, in your national capacity, must always exalt the just pride of patriotism, more than any appellation derived from local discriminations.—With slight shades of difference, you have the same Religion, Manners, Habits, and political Principles.—You have in a common cause fought and triumphed together. The Independence and Liberty you possess are the joint councils and joint efforts—of common dangers, sufferings and successes*—Washington's Farewell Address.

UNITY
PUBLISHED WEEKLY BY
THE UNITY PUBLISHING COMPANY
3939 Langley Avenue, Chicago

$2.00 PER ANNUM.

EDITORS.
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THE FIELD.

"The World is my Country; to do good is my Religion."

The Higher Unity.

This world is very much alike:
  Soon or late we find
A world-wide sameness links
  The deeds of all minkind.

We move in orbits,
  And at the end of days
Unite again at that same goal
  We parted. The various ways

We traversed, parallel;
  And forging onward
We soon o'ertake another
  Who is our guard.

Our thoughts are broken echoes
  Of another's speech;
My hopes the ambitions
  Your children reach.

The love or hate we give
  Returns, a homebound argosy,
Full-freighted with the merchandise
  Of joy or misery.

No one speaks a foreign tongue;
  And no thought dies:
Hide it in the earth,
  It illumes the skies.

Our brothers dwell in every land,
  And in the end
A neighboring stranger is
  A long-sought friend.

Our souls bestride the world,
  Nor from it stir:
Life is the spoken word
  And death, its answer.

JOSEPH LEISER.

IOWA UNITARIANS.—The September number of *Old and New*, the organ of the Iowa Unitarians, now published at Des Moines, comes to us with the portraits of Rev. Robert Ewart Ramsay, who has come from Fall River, Mass., to take up the work at Humboldt, Ia., recently laid down by the Rev. Mr. Hodgin, who has gone to take up the work at Helena, Mont., and Rev. E. A. Cantrell, who has become minister of the People's Church at Rock Rapids, Ia. The paper contains an official list of the Unitarian and other Independent churches in the state, which number fourteen, eleven of which have settled ministers. The annual meeting of the Iowa Unitarian Association will be held at Keokuk, October 20-23.

Foreign Notes.

THE INTERNATIONAL COUNCIL OF UNITARIANS AND OTHER LIBERAL RELIGIOUS THINKERS AND WORKERS.—The hall of the *Vrije Gemeente*, or Free Congregation of Amsterdam is a commodious, attractive building not strikingly ecclesiastical in aspect. Facing on a broad street, with a public square close by, no crowding buildings on either hand and a canal at the rear, its whole aspect suggests that ideal of untrammeled freedom for which that congregation stands. Within, its appointments are practical but not luxurious. Mounting a few steps in a recessed entrance, one enters the broad vestibule to find coat-room and lavatories on the right, staircases to the upper floors on either hand, and directly in front the entrance to the ample

auditorium. On the second floor was the Bureau of Information for the congressists, where Mr. Hugenholtz or some of his efficient coadjutors were always in attendance. Here tickets and programs containing all the announcements in four languages were to be had. Opening from this was a larger room amply provided with tables and chairs, with writing materials here and there, and quite extensive exhibits of English and Dutch liberal literature for sale, or gratuitous distribution, as the case might be. American publications were not much in evidence, but a few copies of the *Christian Register* and UNITY were to be found on a table in one corner and more of the latter would have been there had my trunk space permitted. This room was in charge of certain University students who were always ready to answer questions or render any possible service. With the Bureau, it formed the rallying-place for delegates Monday and Tuesday as they arrived. In the auditorium below all the sessions of the International Council were held.

Though one heard on every hand how wet and cold the whole season had been, Amsterdam throughout our entire stay wore its sunniest aspect. In fact it almost overdid the matter, and it was in such summer heat as has been uncommon anywhere this season, that we made our way to the *Vrije Gemeente* Wednesday morning for the opening session of the Council. The large auditorium with its ample galleries, its freedom from upholstery, and its neutral-tinted windows, in which appear heads of the world's great spiritual and religious leaders from Jesus down through the ages to Emerson, looked an invitingly cool retreat, but I am sorry to say it did not prove so on Wednesday.

Nevertheless the morning session was well attended. Being held in such close connection with the meeting of Dutch liberal ministers, these of course formed the largest single element in the attendance, numbering some two hundred. Next in point of numbers was the English delegation of one hundred and seventy-five representative men and women, while twenty-six wore the bright badges provided by the A. U. A. for the American delegation. It may be mentioned in this connection that more than nine hundred of the dollar membership tickets were sold, that fifteen nationalities were represented and more than twenty religious fellowships.

As the time of opening drew near, the scene was less picturesque and impressive, it is true, than at our own Parliament of Religions, but remembering how often, even now, loneliness and misunderstanding, if not ostracism and persecution, are the lot of him who demands absolute liberty of thought and conscience, one could scarcely fail to realize that it was a great and hopeful inspiration which had resulted in bringing so many of these lonely freethinkers together in spite of distance, and diversities of race, tongue and inherited religious traditions and beliefs. To see side by side with English and American Unitarians, representatives of such venerable Christian bodies as the Waldensian, Mennonite, Remonstrant and Transylvanian Unitarian, with their heroic traditions, was a truly inspiring object-lesson in religious history, while those born into still more ancient faiths, who came from India and Japan, gave us a grateful forward look in the tributes paid to the helpful impulse Western liberalism had brought to them.

Promptly at 10 o'clock President Oort's gavel fell, calling the "Congress of polyglotts" to order. The president's address was delivered in Dutch. Winsome as he had been the evening before in the direct simplicity of his English utterance, he was not less so in his native tongue. With the English translation before us there was no difficulty in following his presentation of the difficulties of the liberal's position and the strength and encouragement to be drawn from such a gathering as that he was addressing. With an insight born of experience he passed lightly over the external trials and disadvantages of being in a minority to dwell on the deeper and more personal one: the difficulty of sustaining one's own hope and faith. Notwithstanding high resolves to take nothing on hearsay, to see and know God for ourselves, no one is always on the heights, and there are hours when we believe in God only on the authority of our own past experiences. Though this may be better than believing on the authority of others, nevertheless at such seasons the truth is an external thing to us. The difficulty of believing in the omnipotence, wisdom and, above all, in the love of God in a world where sin and misery continually confront us, and in presence of the inexplicable prodigality of human lives and human souls; the problem of deciding not in an abstract general way what is good and what is evil, but in specific instances what is good and what is best, what to do and what to leave undone—these things make us feel our weakness and our loneliness.

All this seemed to him to press more heavily on those who have never known the bond of a creed, church, or authoritative tradition, than on those who have grown up under these influences; more heavily on the young than on the old. "The younger generation," he said, "often has a hard time, and when we elders witness their sweeping doubts, bold negations and amazing assertions, we do not always realize, that the painful element in the state of mind they reveal is the great price they must pay for their birthright of freedom."

This tender and thoughtful address was followed by the very interesting report of the General Secretary, Rev. C. W. Wendte, a considerable portion of which may be found in the *Christian Register* of Sept. 24, embodied in Mr. Wendte's report to the National Unitarian Conference at Atlantic City.

The next speaker was the International Council's first president, Prof. J. Estlin Carpenter, of Oxford. His scholarly paper on "The Place of Christianity in the Religions of the World," as well as that of Prof. Dr. Jean Réville, who followed him with a discussion of "La religion et la conception moderne de l'ordre naturel," will be found in the volume of Council proceedings soon to appear. Prof. Réville, though now at Paris, was formerly located at Rotterdam, and his warm reception whenever he rose to speak showed in what affectionate memory he is held by his Dutch admirers. He is a fine example of the French orator.

Our own Dr. S. A. Eliot sketched in a broad and comprehensive way the status of "Liberal Religion in America." This paper appeared in full in the *Christian Register* of Sept. 17. The morning session closed with a Dutch paper by Prof. Dr. T. Cannegieter, of Utrecht, on "Personality and Religion." Being in Dutch, and the last paper of a very hot morning, there was a perceptible thinning of the audience when Dr. Cannegieter took the platform, though translations of his paper were available and will appear in the proceedings.

It was unfortunate that the only day on which two sessions were held was also the only one when the heat was really oppressive. But in spite of the heat and the rival attractions of the near-by museums with their famous art collections, the attendance Wednesday afternoon was highly creditable. Prof. O. E. Lindberg of Gothenburg, who was to have addressed us on "Religious Conditions in Sweden," was unable to be present, but even with this omission there was a very full program. Personally I did not get back to the hall in time to hear the address of Rev. R. A. Armstrong, of Liverpool, on "The Conception of God as the Soul of all Souls," nor the Dutch paper by Prof. Dr. A. Bruining, of Amsterdam, on "The Aggressive Character of Liberal-Religious Faith." Prof. Bruining's thesis was that while the old struggle between religion and science shows a tendency to cease, the conditions of this cessation do not promise a satisfactory and lasting peace; his conclusion, that theology and philosophy cannot go in different directions, "as both pursue the same object, the transcendent, they must be in harmony with each other. If we want to maintain religion in its old strength and value, we are obliged to force philosophy to admit this into its systems. In other words: we theologians have to apply ourselves with all our might to become again the leaders in the realm of philosophy."

Owing to the extreme fullness of the program it was quite necessary to enforce a time limit on the speakers so that many of the papers were more or less abridged. Had the auditors had their way, V. R. Shinde, the next speaker, would have had an unlimited extension of his privilege, for they were evidently deeply interested in his account of "Liberal Religion in India," a subject which, with the historical introduction that seemed necessary, could not be adequately treated in a platform address of twenty minutes.

The demands of the program, however, were inexorable, and we turned from the Orient to hear of the difficulties of liberal religion in Belgium, where Rev. J. Hocart, of Brussels, is carrying on almost single-handed a liberalizing work. Very pathetic was the tale he told us in French of systematic and petty persecution in every form for all outside the Church of Rome in this little Catholic country, but he hopes for a better day and for at least a sensible reduction of the clericals' overwhelming majority at the coming elections.

Dr. C. Schieler, of Danzig, was another mouthpiece of the weak and the isolated, representing some small scattered groups of liberals in north-eastern Germany. His paper on "Fears and Hopes Concerning the Religious Question in Germany" will be translated in the proceedings.

Prof. Dr. S. Cramer, the last speaker of the afternoon, is a Mennonite professor in the University of Amsterdam. He discussed in English the question, "Do liberal religious believers want to be organized as a church?" Though Prof. Cramer had been the medium through which I received an unexpected and welcome greeting from Germany, I was unfortunately obliged to hurry away before his paper.

Thursday morning's session was full of interest. It opened with Dr. Crooker's brilliant elucidation of "American Ideals in Education." Like Dr. Eliot's paper of the morning before, it was listened to with close and interested attention, but in private conversation with individuals afterward, I found a little disposition to distrust our American optimism. Continentals find it difficult to believe that American conditions are quite as rosy and ideal as our orators make them appear.

Next came the beloved Prof. Dr. Otto Pfleiderer, of Berlin. With his large frame, keen eyes, genial smile and halo of snow-white hair, he was the most venerable figure among the Con-

gressists. As his paper on "The New Testament Picture of Christ in the Light of Religious History," covered more than one hundred closely printed pages, it is needless to say that it was presented only in outline. It will be translated for the proceedings. It was fearless, scholarly and reverent, and, as some one said to me, "Even Jones could not ask anything more radical."

In an address that kept strictly within the time limit, Rev. P. H. Wicksteed spoke of "The Revived Interest in Mediaeval Religion." Proofs of this interest were found in the growing study of the mediaeval cathedrals and of Dante. Mr. Wicksteed spoke with an enthusiasm that was contagious, tracing a parallel between the thirteenth century and the nineteenth.

Edwin D. Mead spoke with his well-known force and vigor on one phase of his favorite topic, namely, "The World's Debt to Holland for the Propaganda of Universal Peace." This was the first specific recognition of Holland's leadership mentioned on the program, but, from the reception evening on, the tributes of indebtedness to Holland from speakers of every land, not omitting far away Japan, had been frequent, and nothing was received with more hearty acclaim by the audience.

Owing to the necessity of his catching a certain train, Mr. Mead was allowed, without notice given, to usurp a place not his own on the program. Prof. Dr. E. Montet, of Geneva, suffered in consequence, his scholarly paper on "Le Principe monotheiste au dehors du christianisme consideré comme base d'une alliance religieuse universelle," being listened to by but a handful of those who should have heard it, because Mr. Mead was apparently the last speaker. This was the more unfortunate, as the English-speaking contingent seemed to be given all the odds anyway.

Into the first hour of the Friday morning session—which was the last and shortest—were crowded: Mr. N. Józan's report on "Religious Conditions in Hungary"; a Dutch paper on "The Evangelical Awakening in Nederland, 1834," and a German one on "The Necessity of New Positive Dogmas." Rev. G. Schoenholzer, of Zurich, who was to have spoken on "The Development of Liberal Christianity in German Switzerland," handed his paper to the Secretary unread and employed his twenty minutes in giving some rather blunt, but humorous and good-natured criticism of the Congress, its overcrowded program, the undue preponderance of English, etc., combined with cordial recognition of the unbounded hospitality that had been shown us, and an invitation to the Council to hold its next meeting in Switzerland.

He was followed by Mr. A. Bourrier, of Sèvres, the zealous ex-priest, whose refuge, or home, for doubting priests and his well-known organ for the same, *Le Chrétien francais*, have been the means of bringing some 800 French priests out of the Church of Rome within the last four years. His address on "L'emancipation de la panseé religieuse parmi les pretres" was a direct and simple narative, based on personal knowledge and experience.

The last speaker was the Rev. H. Toyosaki on "Liberal Religion in Japan," who made grateful acknowledgement of the wise and generous support given to the liberal cause in Japan by American Unitarians.

The nominating committee then submitted its ticket, which did not differ materially from the existing one. The ballot was formally cast as submitted, the election declared, and, with an appropriate resolution of thanks to our generous Dutch hosts, and the singing of a good old Dutch hymn, the 1903 meeting of the International Council of Religious Thinkers and Workers was declared adjourned.

The social features of the week will be reported later.

M. E. H.

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